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WHAT THE NORTH SAID TO THE SOUTH.

You people of the South own and use slaves of the African race, and seek to perpetuate this relationship of master towards all persons of color of African extraction, though as an exception some of you occasionally grant a few of the servile race their freedom. Now, we of the North, are convinced that in thus using your colored population as slaves and forcing them to remain so, you are committing a great sin before God, and that thereby you bring us of the North, who compose a majority of the nation of the United States, to stand before the civilized world suffering with mortification and shame, whereas our true position towards the rest of mankind is that of a nation occupying the position of living under a government which gives its citizens a larger amount of liberty than any other known to the world's history, and which acknowledges the great principle "that all men are born free and equal."

Now to vindicate our position as the formost of nations in the march of civilization, we have preached to you, argued with and advised you for the last thirty years to rid yourselves of this institution of slavery, that is before the civilization of the 19th century, so burning a shame to the nation; but instead of coming into our views, you Southern people, who have been accustomed to this relationship between master and dark complexioned slaves for now more than a century, say that you do not need or desire our sermons, arguments, or advice about your peculiar institution, and that you are determined to manage it as heretofore according to your own views, which now more than ever, tend to increase the area of slavery, and

make it a permanent institution of the country by your maintaining that thereby you will best insure the welfare of the nation at large. Now however true it is that you will rapidly increase the wealth and thereby the power of the nation through slave labor, we of the North, reject with great repugnance this source of the nation's prosperity, being assured that through the well known energy and vigor of the white population alone the same prosperity can be attained, if less rapidly, yet more surely, even if you have to suffer for it. Your consolation for which is, that, although the path of virtue is always one of pain and hardship, you will by abolishing slavery be acting virtuously.

As this is undeniably the state of the case as regards the origin of the trouble now existing between our two sections, we of the North have determined, already thirty years ago, to go systematically to work and make you see as we see, as well as feel, the disadvantages of African slavery as practised by you of the South in our nation, which we glory in calling the nation of the United States, although it has not yet become customary to say the "United States nation" in the same sense as we use the phrase, the "English nation," the "French nation," or the "German nation." (The South asks why? North don't answer.) The South, as if speaking to itself, says with a sigh: The Constitution, that embodiment of fundamental laws, ordained and formed by compromises of the diversified interests of the widely differing sections of the country, carries on its face, and expresses in plain unmistakeable language the great truth: that it can only remain the Constitution of the United States, as long as these compromises are regarded and complied with in good faith by all sections of the country. For the Constitution says: "We the people of the United "States in order to form a more perfect Union, establish jus-

"tice, insure domestic tranquility, provide for the common de-
"fence, promote general welfare and secure the blessings of
"liberty to ourselves and our posterity, do ordain and establish
"the Constitution for the United States of America." Now therefore when this Constitution *ceases* to be a bond of union by *not* insuring domestic tranquility, by *not* promoting general welfare it ceases to be that for which it was intended for and *therefore ceases to be* the *Constitution at all.*

The North continues: We of course will do nothing illegal or unlawful, but we will teach our children in their schools, colleges and at home, as well as all other of our people, who need to be taught from the pulpit and in the lecture-room to abhor, hate and loathe slavery wherever found, therefore also African slavery as it exists at the South, as one of the most enormous of sins, and thereby teach them to hate slave-holders;—we will send teachers among your slaves, be it in the guise of religious instructor or pedlar, to show them their rights, and how by escaping from a bondage, in which they are obliged to come and go at the beck and call of their master, they will be able to come or go as they please; we will show them how and when to escape, and where they can find an abode in which they at least have the choice to work or starve instead of while in a state of slavery being fed that they may be able to work. We will introduce them into a state of society in which they *that can get* work as well as own and be secure in the right of possession of all they earn; although it is true be they ever so opulent, which all experience however has so far shown there is not much chance of, we would not consent to amalgamate with this colored race by intermarriage.

On the contrary some of the States at the North have found necessary to restrict their colored fellow citizens in many of their rights which the white man enjoys, especially as it could

not be tolerated that they should hold any public office of importance whereby they could dictate laws to the white man. For this reason as well as to escape the responsibility of opposing the fugitive slave law, we recommend to and desire all colored fellow citizens to remove to Canada.

It is thus in this legal way that we of the North will make, what is called, slave property so precarious and uncertain to hold to you people of the South by bitter experiences, by which you will gradually become so much better pleased with white labor, that the emancipation of your slaves will be a desirable riddance to you.

The South, although mantaining that slavery as it exists with them is not a sin, replies:

Whether slavery is right or wrong it is sanctioned and protected by the Constitution of the United States, and if you of the North will nevertheless continue, as you say you will and actually are doing, to depreciate the value of all our property by depreciating the value of our slaves, we of the South *do, will and must* consider ourselves, as a matter of necessity for the protection of our prosperity, no longer bound by the Constitution of the United States, and through the action of your people of the North it has ceased to be a "bond of union," ceased to "insure our domestic tranquility," and ceased "to promote our general welfare."

We therefore, must certainly decide to separate from you people of the North, forming a goverment for ourselves to regulate our "peculiar institution" as we best think fit, thereby relieving you of all participation in the shame you suppose it brings upon the nation, and also relieving you of all responsibility of its sin.

If the North does not say the above to the South, then why

in the name of reason will not the North agree to the Crittenden Compromise or what ever else the South may require for its security, if the North does say and act as above, thereby neutralizing the compromises of the Constitution of the United States, as every candid observer of the course of events knows it does, why will not the North agree to disagree and separate peaceably?

Because the politicans of the North as well as those of the South who have the control of public affairs, wish to *make Disunion certain and permanent.*

A Union Man in search of the Union.

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